

# Ask The Pastors – Can Women Lead? (Ep 1) December 26, 2025

The following text is a conversation from Corner Fringe Ministries between Mike Sutcliffe and Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=541wkuNyZEY>

\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is **not verbatim**. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

## Scriptural Roles and the Ordination of Women in Leadership

This transcript from **Corner Fringe Ministries** features a discussion between **Pastor Daniel Joseph** and **Pastor Mike Sutcliffe** regarding the **biblical role of women** in church leadership. Pastor Daniel Joseph argues that while men and women possess **equal spiritual value**, God has ordained distinct functional roles that reserve the office of **pastor and overseer** for qualified men. Drawing from both the **Torah and New Testament epistles**, the pastors explain that these boundaries are rooted in the created order rather than cultural prejudice. They emphasize that **women are vital** to the ministry, serving in essential capacities such as teaching other women, deaconess work, and organizational leadership. Daniel presents a **complementarian worldview** where men are called to lead with Christ-like sacrifice and women are encouraged to exercise their influence within **divinely established frameworks**. Ultimately, the discussion frames female submission as a reflection of **divine order** rather than a measure of worth or capability.



**Pastor Mike Sutcliffe:** Hi, Corner Fringe family, my name is Mike, and today I'm meeting with Pastor Daniel Joseph because recently there was a conversation that took place in Online Fellow Fringer with our Facebook group, and one of the ladies, Gretchen, in our community raised some really important questions. And then, as I began to watch the conversation take place, more and more people began to express interest. So today, we have Pastor Daniel with us, and we're going to ask him the

questions that our community has asked, but I want to help you understand what we're talking about.

Gretchen writes, "What is the argument against women in leadership roles biblically? Can a woman lead in the absence of male leadership? What about the biblical arguments about women in the Bible who did lead, such as Deborah the judge, Phoebe a deaconess, and Huldah the prophetess, who commanded people to follow the law? Priscilla, who taught a man, Junia, who was called prominent among the apostles of Paul. And then the other side of the question is this: What is Corner Fringe Ministries' position on women in leadership roles, and which roles? Also, in the relationship between Deborah's

anointing as a judge, Priscilla's leadership role as a teacher, and Paul's position on women not teaching or leading because of Eve's sin, how is being a judge different than being a pastor or shepherd of a flock?"

And I think this is important because what we're hearing from two different women in our community is probably something that many women have asked themselves over time. So, with that, Pastor Daniel, where would you like to begin?



**Pastor Daniel Joseph:** Well, there's a lot there. So, I think what we're going to do here is to systematically go through some main points and then, along the way, address pretty much everything that you just read, Mike. And so let me begin with the following: And let me preface. Let's start here.

You know, the thing about this discussion is that it typically can be a very hotly debated discussion. It can be very sensitive, more so

on the woman's side of things, simply because if men are coming out saying women can't be involved in aspects of ministry or can't serve in the same capacity, there is a threat there, a perceived threat of being devalued, of not having the same value. And, you know, let's be clear: when it comes to the faith, men and women, period, have equal value. When it comes to the salvific status through faith in Christ, they have equal grounding, both men and women. And so, this discussion is not about the value of women versus the value of men. This discussion is about what God has ordained in the church as it pertains to how it is supposed to function and the capacities of the roles of men and the roles of women. And that's why we really have to allow Scripture to lead and guide this discussion. And certainly, we don't want emotion to do that. Certainly, we don't want our culture to do that. We want the Word of the LORD.

So, to begin, when you go back to the Torah, you look at Exodus, and what you see there is a very specific command, and it's specific to Chapter 18. If you read Exodus Chapter 18, it talks about how Moses gives these instructions to Israel that you're supposed to select men—men. These are going to be the leaders; these are going to be the overseers, the shepherds, and the judges. You're going to select men, and then he goes on to give the requirements.

Now, this part is important for this discussion. Just because there is a biological male, it doesn't mean he meets the requirements of serving in the capacity of a leader in the church. There are requirements even placed upon biological males. And these are, you know, when you look at the Torah, we won't go through them today; you can do that on your own. But when you look at Exodus 18, it talks about men who are men of truth, men who hate covetousness. These are men who you're to instill to be as shepherds and leaders of the community. These are the judges. When you look at Deuteronomy 1, it goes into even more detail that these men are supposed to be wise. They're supposed to be men of understanding, knowledgeable men, and knowledgeable as it pertains to the things of the Living God. So they have to be immersed in the instruction, in the Torah, and in the prophets. They have to know what is being spoken.

And so, as you look at the precedent set in the Torah, it is explicit that those fulfilling the office of shepherd are men. Nowhere will you find in any capacity women serving in an ordination role. You can even look at the priesthood, the descendants of Aaron; none of his daughters would serve in that capacity. It was only his sons, but there were even requirements that they had to meet to fulfill the position of a *Kohen* (כֹּהֵן). You can even go to the Kings and see that it wasn't the daughters coming to rule on the throne of David, but it would be David's sons.

You can even fast forward into the Book of Judges, and all throughout the Book of Judges, what we see are male judges with one exception, which is what Mike read at the beginning here. There's one exception to the rule, and that is Deborah the prophetess. She's not the rule; she is the exception, and so we certainly don't build a case upon her when we talk about this idea of whether women can serve as pastors and teachers and be given that authority of a shepherd in a community. We certainly aren't going to base it on the exception. We're going to be basing that off of the rule, and that's not my opinion; that is the opinion of the New Testament. There's a continuity to what we see established in the Torah, going all the way through the New Testament.

When you come to the Pastoral Epistles, for example, you come to First Timothy and Titus. When Paul talks about shepherds or bishops, some of your translations might say "bishops," but it's really an overseer in Greek; it's *episkopēs* (ἐπισκοπής). When you have that shepherd, he specifically says that person is to be the husband, i.e., man, of one wife, okay. And then he goes through a list of things: you have to be temperate and sober-minded. You have to be hospitable, you have to be a man of good report, and you have to be able to teach. He goes through all the requirements, but the one that is most notable for this discussion is that it's explicitly for biological men who meet the qualifications. And the same goes for a *diákonos* (διάκονος) in Greek, which is a deacon.

And so, you have this two-tiered structure, an authoritative framework, if you will, of elders, *episkopēs*, also called in Greek *presbyteros* (πρεσβύτερος), and then *diákonos*, which is deacon, so elders and deacons. And this makes up the construct of the authority that is given in the church. And in both cases, it is explicit that the one serving in that role is to be a man who specifically meets the qualifications.

Now, that said, Paul, in 1 Timothy, goes right at this conversation, and what he says in 1 Timothy 2:11 is the following: **"Let a woman learn in silence with all submission."** And it's interesting when you go to the Greek and look at this, *hēsychia* (ἡσυχία), which is this concept of silence in the context of submission. What's actually being translated here is this woman with a particular attitude and understanding, where she recognizes the awesome authority that God has put in place.

Then Paul goes on in 1 Timothy 2:12 and says, **"And I do not permit a woman to teach or to have authority over a man."** Now, I mean, that's unambiguous; it's very clear, and then he ends with **"but to be in silence."** In other words, she's to take the submissive role. Then he goes on. Now Paul is saying, "I do not permit." He's not drawing from a place of his own accord, of his own emotion, or of his own thoughts. He's actually drawing from the Word of God. And so the next thing he says in Verse 13-14, <sup>13</sup> **"For Adam was formed first, then Eve, <sup>14</sup> and Adam was not deceived, but the woman, being deceived, fell into transgression."** In other words, the template to implement this idea is that, you know, there's a line that is not to be crossed; biological women go into the realm of and take the seat of authority in a community or in an *ecclesia* or teach, which obviously these things go hand in hand. They are not to do that, and it's based upon what happened at the beginning, what's recorded in the Torah.

Furthermore, as you go to 1 Corinthians 14:34, Paul says, "Let your women keep silent in the churches, for they're not permitted to speak ..." Now, Paul is making this statement in the context of teaching, guiding, instructing, and correcting. And so he says, Let them keep silent in the churches; they're not permitted to speak—"but they are to be submissive, as the Torah, law also says."

So, we have multiple examples, and this is very, very important—multiple examples of Paul giving these instructions in the New Testament for the churches that are being established. It's not coming from him; it's coming from the Torah. And to help you appreciate why this is and really what Paul is bringing to the table, I want to take you back to the Torah and show you what it says, and this is going to bring a lot of clarity to the discussion. This is what we read in Genesis 3:16—"... Your desire," that word "desire" in Hebrew is *teshuqah* (תְּשׁוּקָה), and that is going to be critical in a moment—"your desire shall be for your husband, and he shall *mashal* (מָשַׁל), or rule over you." This is the foundational text from which Paul's instructions come regarding not having a woman cross that line to become that teacher in that community or that authoritative mouthpiece. It's right here, Genesis 3:16, and it shows that God does have an order to His house.

I want you to think about something because this speaks volumes to me. Most people agree that a husband is to be the authority in his house, the spiritual authority. And on him is placed the responsibility not to be a tyrant, not to abuse power, but to serve his wife as Christ has served the church, and to love her as Christ loved the church. And so, it's this great responsibility. There is a role that the woman is to play, and that is she is to submit to her husband as the church submits to Christ. And even if the husband himself is not a believer, and this is supported in 1 Peter 3:1—Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives because their wives are operating in a holy fear of God. They're submissive to their husband regardless of whether he is a believer or not. It goes to show you that these roles that we're called to fill are not codependent upon how another person acts. They're codependent upon God's ordination, and that's critical.

Going back to Genesis 3:16 and looking at, "... Your desire shall be for your husband, and he shall rule over you." I'm going to tell you there is a very deliberate and undeniable syntactical structure that exists in this passage that is explicitly shared with Genesis 4:7. And the reason it's important to point this out is because when you go to Genesis 4:7 and you look at that shared syntactical framework, what you discover is you get a whole incredible revelation as to what is actually being communicated in Genesis 3:16. And when you get that revelation, it further helps you understand why Paul is saying what he's saying in the New Testament.

To help you appreciate this, let me take you to Genesis 4:7 and show you this, and pay close attention to what is said here. The backdrop is that God is speaking to Cain, and He says, "If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And this is the key part. This is where we get into the same framework. And its desire, *teshukah* (תְּשׁוּקָה) in Hebrew, is for you, but you should, *mashal* (מָשַׁל), rule over it."

Now, I have to tell you that it is not a coincidence that we have the same syntactical framework where both passages feature *teshukah* and *mashal*, and *teshukah* and *mashal*, meaning desire and rule, are working antithetically with one another; this is absolutely critical. The idea of what's being conveyed here in Genesis 4:7 is that the LORD is telling them, "Listen, sin's desire is for you. In what capacity? Sin wants to rule over him." This is the natural aspect of sin; it wants to rule over humanity. But we are to, *mashal*; we are to rule over it. We are to have authority over it.

So, when you read Genesis 3:16, and it says that the wife's *teshukah*, **desire, shall be for her husband**, it's literally conveying that there would be this natural inclination that a woman would have to step into that authoritative role that has been given to her husband, that that would happen. But the husband is going to possess that authoritative role because that's the holy ordination of God.

It is interesting that when you look at this term "*teshukah*," the only two times it is found in the Torah are literally in Genesis 3:16 and Genesis 4:7. It's a very, very rare term. In fact, in the entire corpus of the Tanakh, there is only one other time (Song of Solomon 7:10), and that is of the one called the "Beloved," who desires the Shulamite representative very much so of the church that He will take the headship; He will take the authority.

All of this is incredibly significant when you think about Paul's words in the Pastoral Epistles that he doesn't permit a woman to teach or to have authority. Why is he coming out with this? Because there is a natural inclination. In fact, this is true. I've had women over the years come to me and say, Daniel, I want my husband to lead spiritually, in spiritual righteousness. I want him to take that role of authority and guide our house. And I have even had women telling me that, Daniel, it's very hard for me; I have to be mindful because it comes naturally for me to step into that authoritative role. Well, that goes all the way back to the Torah; that's exactly what we were taught.

It takes a very God-fearing woman to say, "You know what? I'm going to step back, and I'm going to trust in the LORD. I'm going to encourage my husband to take that role and lead the house in righteousness." And the reason it's important to talk about marriage and the function of a wife to her husband is because that's the template of the church at large. The very structure that we see in marriage that is appropriate and God-ordained is to be mirrored on a much higher level in the *ecclesia* (ἐκκλησία), in the church itself.

Now, that said, we are kind of getting into the aspects: Where do women fit into this? Do women have a place in ministry? Well, let me answer that question with a question: how very Jewish is that? Do women have a place in the family? Do women have a role in marriage? The answer is, are you kidding me? Without women functioning as wives in the home and as mothers, the home is at an incredible deficit, and make no mistake, our communities, the *ecclesia*—the church at large—would be in a massive deficit without our women, without godly women who fear the LORD.

And so, this is huge to me. And I have to tell you, this aspect was established all the way back in the garden because in Genesis 2:18, we read that the LORD says, "**It is not good that man should be alone; I will make him a helper comparable to him.**" From the get-go, we see that man was not to be left alone, but he was to be joined by a woman, by his wife as a helpmate, and together they would blaze the trail. Well, again, I tell you that on a macro level, for the church, it is the true spiritual principle by which we have to understand.

But we also have to appreciate at the same time that God does have specific roles for the man, and he has specific roles for the woman, and we don't want to blur the lines. We want to understand this explicitly through the Word. And so I want to take you to Titus, which again, this comes out of the Pastoral Epistles, and the reason the Pastoral Epistles are so important is because they deal with church polity in a very critical way. And so, Paul says this in Titus 2:3-5—<sup>3</sup> **the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things**—<sup>4</sup> **that they**



admonish the young women to love their husbands, to love their children, <sup>5</sup> to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.

There's so much there that we don't have time to unpack, but let me say this: number one, we do see there's a function of women in ministries; this is clear. The context of that function is ministering to other women. Ministering to them, educating them, encouraging them, and supporting them so that the Word of God may not be blasphemed. And one of the requirements Paul lists for women teachers who are to teach other women is teaching them to be obedient to their husbands, fulfilling what God ordained in the Book of Genesis.

That the husband is called with the responsibility to take that leadership, that headship, and that authority in the home, and then ultimately that would be replicated obviously within the church itself. And so, it's clear when you look at Aquila and Priscilla, and I think Mike actually brought that up. We see this husband and wife working together for the glory of Yeshua, ministering. In fact, it was Aquila and Priscilla in Acts Chapter 18 that pulled Apollos aside and explained to him the way of God more accurately. It's beautiful when you see a husband and wife doing ministry together, but in that context, it would be understood that Priscilla, or *Priskilla* (Πρίσκιλλα) in Greek, would know exactly her role as being submissive to her husband and her role, her greater role in the church, that there are aspects that she is called to fulfill, and there are certain aspects that she's not to fulfill. And that would be as an *episkopēs*, as an overseer, as a shepherd, and as an instructor of the Word.

Now that said, you know, when you get into church history, there are different fragments, and again, we could spend weeks on this discussion, but I think it's valuable to share with you a little bit of, you know, fragments of church history to show you that very much the early church grabbed hold of what was left to us, not just in the Torah, but in the New Testament, and they implemented this on a very practical level. And I'll give you an example, beginning with kind of the negative side of things, that when you come into the second century and the mid-second century, the late second century into the third century. You come to the writings of Tertullian and specifically his prescription against heretics. One of the things that the early church—and it wasn't just Tertullian—but one of the things that the early church had to deal with that they classified as heresy was women coming into the churches, crossing that line to sit in a seat that they had not been ordained to sit in, such as your *episkopēs* and your teachers.

When you look at what Tertullian writes, it's worth sharing with you. He says the following (*The Prescription Against Heretics*, Chapter XLI): "The very women of these heretics, how wanton they are. For they are bold enough to teach, to even dispute, and to go as far as to baptize." All of these were explicit functions of those who were called biological men who met the requirements. They were an *episkopēs* or even a *diákonos*, a deacon. They were to fulfill those roles, and yet Tertullian is saying that these heretical groups came out and blurred those lines, and it was what we would call today, very much so, gender dysphoria. We don't want that spiritual version of gender dysphoria to creep into the church, but this did happen very early on in the church.

In fact, I can tell you that if you read Epiphanius' work called the *Panarion*, Epiphanius talks about how Marcion elevated women to that status to perform those tasks that were only supposed to be performed by an *episkopēs*. And in the example that he actually gives in the *Panarion*, these women started going out and baptizing. And this was very much so understood by the early church across the board to be something that is heretical and is blaspheming the Holy Name of God. We could add to the list Hippolytus of Rome.

We could also add to the list the *Apostolic Constitutions* that lay out, and I do want to share this with you because the *Apostolic Constitutions* lay out, they make this distinction that we need to appreciate, and that is the following (*Apostolic Constitutions*, Book VIII, ch. 28): "A deaconess does not bless, nor perform anything belonging to the office of an *episkopēs*, presbyters, or a *diákonos*, deacons ..." And I want you to think about that for a second. A deaconess does not fulfill the roles or sit in the seat of authority of an elder or deacon. They understood that there was a clear distinction. Yes, no question, women have a function in ministry, but it's not that which has been ordained by God for biological men who are qualified to actually sit in that seat.

And then furthermore, we read in the *Didascalia Apostolorum*, we read the following: "Bishops are supposed to be appointing workers of righteousness and helpers to help them in the affairs of the church," and you can reference this in Chapter 15. But then it goes on and says, "The man who is elected is for many oversights that are required; this man would be elected by the bishops or the presbyters, or what we call the *episkopēs*, but a woman for the service of the women." In other words, there is this beautiful distinction that is made that women are part of ministry. Women have a critical role in ministry as what we would call a deaconess. We have an example of this in the Book of Romans in Chapter 16, where Phoebe is called a deaconess, but it is to be understood that it is explicitly in the role of a woman within the confines of what has been set up in the Holy Ordination of the Church.

It is also worth noting that when you look at *diákonos*, the word that we typically translate as "deacon" or, in the feminine, "*diákonon* (διάκονον)" in Phoebe's case. The word "*diákonos*" means "servant." It has a general application of a servant, but it can also refer to a formal application of an ordained office. So, we never read a passage in a vacuum; we read it with the totality of Scripture.

And so, Mike, that is as condensed as I can make it.

**Pastor Mike Sutcliffe:** Is it all right if I ask you a couple of follow-up questions then?

**Pastor Daniel Joseph:** Yes.

**Pastor Mike Sutcliffe:** I think, and obviously from a teaching perspective, it was like so many things popped up. Like, I looked up the word "to judge" or "to govern," and it was literally "to organize under God's authority." That was the definition that first popped up. And so, when I think about the issues that are being asked here, one that you obviously address, I think, is value, right? A lot of women may not feel the value of being a woman in today's society, right? And there are different teachings within the church that are causing confusion. So, I think it's really important that you walk this all the way back to Genesis.

But I also look at a passage like Isaiah Chapter three, Verse twelve, where it says, "As for My people, children are their oppressors, and women rule over them. O My people! ..." And then you look at Amos, and Amos almost has a very similar context wherein the absence of men leading right now, Isaiah, obviously, is removing all the other leadership first. But what I see is the question about when men aren't present, or it's almost a sign of judgment or discipline when women are ruling over it. So, the question that I'm asking now, and that really came up, is, so what happens if there's not a man present? And I think if I understood you correctly, you answered that. Women teach younger women, right? Older women, younger women.

**Pastor Daniel Joseph:** Yeah.

**Pastor Mike Sutcliffe:** So, there's always a man present, correct? I mean, if ...

**Pastor Daniel Joseph:** Yeah, absolutely.

**Pastor Mike Sutcliffe:** Okay.

**Pastor Daniel Joseph:** Well, and we can talk about the extremes. Number one, when you look at the passage in Isaiah, and I think this needs a little clarification. In Isaiah Chapter three, the context is that Israel had gone awry from the LORD, and they were wallowing in sin. And yes, it is not a badge of honor that women rose up and ruled over them. That is not a badge of honor; it's showing you something is wrong, something is broken in His beautiful plan, and so that's not a good thing.

A perfect example is when Deborah has to rise up because there isn't another one. This goes to your point, Mike, that there isn't another man that's taken the helm; even the commander of the army, when he was commanded to go out, actually said, "I'm not going out unless you come with me." Well, the honor and glory that he should have walked away with in battle was given to another woman. I mean, the story is, unfortunately, it's an expression that things are very broken in Israel.

And you know, I would say this, Mike, and I have gotten the question before, Daniel, what do you do? So, are you saying that if there isn't a man present in this situation, they're just supposed to be quiet, and nothing's supposed to be said? I don't believe that. I mean, let's look at our home when the husband is away—who is instructing? It is the mom. She is instructing; she's stepping up. And if, for whatever reason, all the men got wiped out and were killed, and you have just women and children, and let's just say a few unbelieving men, yes, I would expect our righteous, godly women to step up and to speak the Word of God in truth. And so that's my perspective, Mike.

**Pastor Mike Sutcliffe:** Excellent. Yeah, and I think they're looking for something really practical. So could you, in just a few words or moments, just tell us what Corner Fringe's position is on women in leadership? And I know we have—I'll be the first to say it—we have some of the most incredible women in ministry. Right? We have powerful women who, without their support and the work that they're doing for this ministry, you and I probably never would have met, and the work would not go out the way it is. So, we obviously value women, but I think they'd like to hear from you. What are the roles that women might fill here at Corner Fringe, and what is our position on that?

**Pastor Daniel Joseph:** Yeah, okay. So, great question, and I'll also echo that sentiment for a second, and I want to testify to this because it's the truth. By the grace of God, you know, in our time here in ministry, the women that God has brought to Corner Fringe are some of the most intelligent, some of the most capable, and some of the most powerful women. They merely stop short of bending iron bars and seeing through walls. These women are absolutely amazing, and I kid you not. As I said, a family unit is in a complete deficit without Mom. It is that extreme in our own community at Corner Fringe. If you were to take these amazing godly women out, who do so much for the community, they serve God selflessly, and they serve the community selflessly. You take them out, and we're broken.

This is why God established what He established. It's good that I'll make a helper comparable to him to help the man. It shouldn't be that he's alone. And so, in our women, it's very clear: women should be teaching women. This is covered in the Pastoral Epistles; this is exactly what Paul lays out. There is a



clear function to these women. They also perform natural duties within the church, functioning duties, but none of those duties, you know, whether they come in and help clean up in the building or whether they're out teaching other women, leading Bible studies like our beloved Miss Judy leading Bible studies. We have Char; she's leading Mom studies. You know, we have women teaching women. We have the disciples, something you understand, Mike; we have a discipleship model, and we're constantly discipling, and these women are ministering to other people.

And so, there is an incredible function to these women. And, just so you know that, when we get together as leadership, we value our godly women, women who would serve in that capacity of what we would call a *diákonon* or, you know, a deaconess. We value their opinions in a lot of church matters because their opinions matter, and they're valued to the point where we implement so much of what these women have to say. I could tell you this: without Judy Andersen, our Passovers wouldn't function; it's just that simple. She takes care of all the details of the food; she has spreadsheets, and she has all these things that, without them, wouldn't function.

Without Chris Olson, our welcome center that she organizes simply wouldn't function. And I could go down the list of many, many other women in this community who have served incredibly. All these women teaching our children and being involved in our kids' ministries—they're woven into the fabric of our ministry. Anyone who has come to Corner Fringe and experienced Corner Fringe sees how much our women are alive in this ministry. Men aren't around with this caveman mentality—we're in authority, so we're going to pull the women by their hair—it's just absurd; there's none of that. It's the concept that we are called as men to love our wives as Christ loved the church, and to be servants to them, and to have that spiritual guidance and to utilize that for Yeshua's glory. And the women are called to fulfill their role as well. And so, it's that simple, Mike.

**Pastor Mike Sutcliffe:** Okay. So let me close with this. I did a little bit of research before we met. And what was interesting to me was not the answers, but the number of people who are searching this particular topic online all over the world. Right? So, this is not unique to our church. Globally, there are women out there who are asking these same questions that you've been asked today. So, could you, as we close out, come up with, like, how you would encourage a woman who's wrestling with this and her role in God's kingdom, right? What would be the word of encouragement? And then the other side of that: if all these women are searching for this, what is the response that every man should hear that his wife is searching for her value? And what should we be doing, every man, everywhere, in response to this question that women are asking?

**Pastor Daniel Joseph:** Well, I'll begin with a warning. When you go back to the garden, the enemy sowed discontent. When you really look at that story, you better believe he's going to attempt to sow discontentment among our women. What diffuses that are two things. It's how our men treat our women and value them, number one and number two, and more importantly, the Word of God itself. My encouragement is for women to go back and read through what I talked about. You can look at the prescription in the Torah. You can look at the prescription given in the Pastoral Epistles in the New Testament, and you can even see the application in the early church across the board, and any deviation from that was absolutely deemed heresy.

You know, Mike, it's imperative that we do not allow culture to define church polity, only the Word of God. But we as men have our responsibility to treat our women as Christ treats the church, and I think that is going to go a long way for women to be able to not give in to the deception of the enemy of that discontentment that you don't have value. Again, you know, we have women who are affiliated with

Corner Fringe. I think of Linda, sweet Miss Linda, who was one of the smartest, most intelligent, and hardest-working women for the kingdom, who is just brilliant in the Word, and all the good this woman does is incredible, right? And so, when you come here, you're exposed to their ministries. Even your own wife, Mike, and it blows the mind. Your wife is so gifted, so loving, and so talented, and your house would be in a horrible deficit without your wife, and your community would be in a horrible deficit without her. She's incredibly valuable. That doesn't mean that she has to speak from the pulpit to earn more value. She's peaked out.

**Pastor Mike Sutcliffe:** Yeah, and I always think of Dora when I think of this particular question that comes up because in my mind it's authority versus influence, and my wife holds great influence. Now, if she were up here doing the teaching and the preaching, I would not be the man that I am today. But she uses that influence to build me up, to challenge me to grow. And this ministry in Dixon, my ministry anywhere, would be zero without her as a partner. And I think that's something I've learned to value, not as somebody who serves me, but somebody who comes alongside me. And I think that's how I've always felt Corner Fringe has viewed the women in our community and their contribution to the kingdom as we continue to do work together.

**Pastor Daniel Joseph:** Well, and I can tell you personally that had not the LORD brought my wife into my life, I wouldn't be where I am today. It is that simple, and it's the same with Craig and Miss Heather. We would be in a huge deficit. And so, I know this, and I'm very clear on this. And so, you know, if we do as men in our communities, if we really value our women, there isn't going to be this discord or this discontentment.

**Pastor Mike Sutcliffe:** Daniel, thank you so much for your time today. For our Corner Fringe family, thank you for bringing this question forward. We really appreciate it. We love that this community literally digs into the Word of the LORD and tries very hard not just to understand it but to apply it to their lives. I'm grateful that we had this chance to answer that question for you. And if anyone else out there has a question, please feel free to email me at [mike@cornerfringe.com](mailto:mike@cornerfringe.com), and maybe in the future we can do this again.

All right, everyone. That's all the time we have today. God bless you.

**Pastor Daniel Joseph:** Blessings.

# Equal Value, Distinct Roles: A Biblical View on Women in Church Leadership



## The Biblical Foundation for Male Leadership

## The Valued Roles of Women in Ministry



### A Pattern Set in the Torah (Old Testament)



Instructions for leaders, judges, priests, and kings consistently designated qualified men for these roles.



### Essential Partners, Not Subordinates



The church is at a 'massive deficit' without women serving as essential helpers.

### New Testament Affirms Male Headship



1 Timothy & Titus state overseers (pastors) must be men ('husband of one wife').

### Teaching & Mentoring Women



Titus 2 explicitly calls for older women to teach and admonish younger women.



### The Genesis 3:16 Principle

Paul's instruction is based on God's ordained order after the fall in Eden.



### Critical Ministry Functions

Women lead women's Bible studies, disciple others, run children's ministries, and organize events.